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CANADA'S NATIONAL JEWISH NEWSPAPER

CANADA'S FUTURE (editorial, page 3)

CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
FRIDAY, FEBRUARY 14, 1969
The 26th day of Shvat 5729
Sidra: Mishpatim
Candlelighting:
Toronto 5:28
Montreal 5:04

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PEACE: I wonder what kind of KASHA these four will cook up...

Canada ready to help

MAY ADMIT PERSECUTED HERE

ISRAEL IGNORES POWER PRESSURE

Tel Aviv (JCNS).- Israel will have nothing to do with any settlement of the Middle East crisis imposed from outside and will neither recognize nor be bound by any decisions taken without her consent.

This point was emphasized by the Foreign Minister, Abba Eban and underlined by official circles here. Israel sees the continuation of the mission of Mr. Gunnar Jarring, the U.S. special representative, as the only possible way of promoting a settlement, in which the parties themselves must be involved.

Turning to the Soviet proposals and Washington's response, the Foreign Minister said the importance of the USA reply was that it had subjected the "Soviet-Arab" plan to basic criticism and re-emphasized the basic principles of United States

(cont. on page 2)

An Israeli frontier guard looks out across the Lebanese border where several hundred Arab terrorists are believed to be encamped and from where a number of attacks have been made on Israeli settlements.

OTTAWA: MUST PROCEED WITH UTMOST CARE

by the CJN diplomatic editor

Canada definitely is ready to accept a number of political refugees from Arab countries, including Jews who wish to leave their native land, The Canadian Jewish News was informed. This information was given to us by a source close to the government following the announcement in Jerusalem by Foreign Minister Abba Eban that Holland and Canada are ready to admit Iraqi Jews.

(The Canadian Jewish News correspondent in Geneva, Switzerland, learns that the government of The Netherlands told the High Commissioner for Refugees that it will take all the Jews from Iraq if the United Nations provide exit permits.

(Also in Amsterdam, Prof. C. H. Polak, Holland's Jewish Minister of Justice, repeated, for the record, to our correspondent that his government asked the U.N. High Commissioner for Refugees to intercede for persecutees in Arab countries and enable them to leave.)

Canada's Foreign Minister Mitchell Sharp repeated this week in the House of Commons a statement made privately to Editor M. J. Nurenberger: our government is ready to help in the evacuation of potential victims of political terror in certain countries provided the machinery and organization for getting them out will not harm them.

Commentary

by M. J. Nurenberger

OUR COMMUNITY
Battle of Headlines

In my opinion, the battle of headlines recently in progress within the Jewish community of Canada, especially in Toronto, hasn't added to our prestige or improved our image among the best of our neighbors. There is a difference between presenting in a responsible manner a problem directly and indirectly affecting Jewish lives abroad or dealing with the future of our people on this continent. However, I believe the sensitive reader of the daily press must have noticed definite symptoms of some kind of competition among prominent community members for attention.

In most instances it may not be the fault of those involved, that the "wrong" part of what they said was quoted in the dailies. Yet, for the record, one with experience in public life always should remember, when making a speech, that this is a chance he takes and that he may be cited out of context.

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For example, on the issue of Iraq, I agree with one of the most prominent Cabinet members of the Canadian Government who told me privately that he believes the problem involved is the political regime in that particular country and all threatened there are potential political refugees.

The Fascist methods applied in certain Arab countries against dissenters do not pose a Jewish problem as had Hitler's terror which although primarily applied to the Jews, indirectly brought us World War II.

In Iraq, to take this country as an example, a reign of terror has been in progress for years against Kurds, Druses and other minorities. Political position is being dealt with by execution of the individuals involved. Thus, as I told the eminent member of our government, the Talmudic dictum applies here: a purely Jewish calamity is no calamity at all; a world calamity is a Jewish calamity as well.

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It perhaps is for this reason that we always have been made the scapegoat whenever rulers with paranoid tendencies start attacking the Jews. And it is not an accident of history that somehow dissenters come from our midst everytime and in every land. Moses was the first revolutionary in recorded history who had killed an oppressor, according to the Book of Exodus; then came others. According to non-Jewish records, there were the founders of the Christian Church; Karl Marx (who today probably would be executed in Moscow as a "Zionist"); and in most recent times, Trotsky, Radek, up to Prof. Marcuse and Bendit Cohn.

When speaking about the Negroes in the United States, can we forget the martyrs of the Montgomery march, Jewish boys from Brooklyn who gave their lives for a cause in which they were only indirectly involved?

What is this mystique of Israel about which Mauriac, the greatest Catholic writer of our time, once said: "An individual Jew may sometimes state an untruth; Jewish history never lies."?

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Yet this tradition of dissent and prophetic inspiration which follows the best of our sons and daughters wherever we settle does not give any Tom, Dick and Harry in our community the right to create panic about our position being threatened in order to promote the interests of any organization. Responsible members of our community should be very careful, when they expose themselves to media and take the chance that they would be quoted, to state that never has our position in society been so precarious as it is now. This is not true. First, despite all its problems, there is the State of Israel. And Washington's announcement last Friday that President Nasser was not given any promise by President Nixon in the latest communication--no commitment--shows that Israel is a power with which the United States has to reckon.

Also, never in Jewish history has there been such a flourishing of Jewish learning and such Jewish power in the best sense of the word as there is today in most countries.

Sowing fear will not consolidate our place in society.

If there is a threat to Canadian unity, it may or may not affect the Jews; but it is not a Jewish problem and it should not be made to appear as such in the daily press. It will affect all inhabitants of this land, including the Jews.

I hope some of my best friends, who have been quoted to this effect, will realize that some headlines look like a battle for headlines. I am sure this battle will cease.

CANADIAN WILL HEAD NEW ISRAEL COLLEGE

Jerusalem (special to The Canadian Jewish News).-Prof. Zeev (William) Low, a Canadian who once was a leader of Toronto B'nai Akiva, is the chairman of the Israeli planning group of the new College of Technology to be established here.

Dr. Low is considered one of the foremost scientists of our era and is recognized as an authority on low temperature physics. He is head of the physics department at Hebrew University in Jerusalem.

(In Ottawa, Mr. Hyman Bessin, one of the three founders of the College of Technology, confirmed to this newspaper that this new institution will be a college of science and practical engineering. The cofounders with Mr. Bessin are: Moses Feuerstein of Boston, Mass, leader of American Orthodox congregations; New York philanthropist Zev Wolfson.)

The College of Technology will have courses not offered at any Israeli university: modern optics and electro optics; modern electronics, integrated circuits and chemical part of that; metallurgy; computerized machine shop; software in computing.

Prof. Low, an orthodox Jew, last week demanded from the Hebrew University in Jerusalem, to close the swimming pool on the Sabbath. Rector Prof. Nathan Rotenstreich rejected this demand on the grounds of majority versus minority principle. Prof. Low, supported by sixty observant lecturers, threatened they all would resign if the Sabbath is publicly desecrated on the campus, for this was a mutter of conscience not vote.

The new College of Technology has been given strong support by both the Israeli Ministry of Defense and Ministry of Labor. Forty dunams of land have been assigned to the new campus which already has grants of about eight million pounds.

The College of Technology simultaneously will provide Torah study under the guidance of a recognized Rosh Yeshiva. Its Torah curriculum will be on the pattern of New York's Yeshiva University; the atmosphere will be one of traditional observance.

MOSCOW DELEGATES AT ISRAEL RED MEET

Tel Aviv (JCNS).- East Germany, Bulgaria, Italy, France and the USA and even Mongolia sent Communist Party delegations to the national conference of the New Communist Party at Jaffa.

The New Communists Party (Rakah) is led by Mr. Meir Wilner, a Jew, and Mr. Tewfik Toubi, an Arab, both of them Members of the Knesset. A breakaway from the Israel Communist Party, Rakah is mainly Arab in membership and follows an anti-Israel and pro-Soviet line.

The Israel Communist Party (Maki), led by Dr. Moshe Sneh and Mr. Shmuel Mikunis, is pro-Israel.

In his opening address at the conference, Mr. Toubi attacked Mr. Mikunis and Dr. Sneh for following a "chauvinist neo-Zionist line contrary to the principles of Marxism-Leninism", and for trying to turn the party into "a tool of the Israeli ruling circles and to array it against the international Communist movement".

The main speech was read by Mr. Wilner, who denounced the Six Day War as "an act of aggression, militarily and politically well planned". He added:

"If the Israeli Government were sincerely interested in security, it would seize the Security Council resolution of November,

(cont. on page 8)

RUMANIAN DELEGATION IN ISRAEL

Jerusalem (JCNS).- Professor Nicolai Giosan, the Rumanian Minister of Agriculture, is in Jerusalem with a 15-member delegation for a five-day semi-annual review of economic ties between Israel and Rumania.

He said that the prospects were good for intensifying economic, cultural and scientific cooperation and for mutual investments in each other's industry.

Mr. Zeev, Sharef, the Israeli Finance Minister and Minister of Industry and Commerce, who headed the Israeli team, noted that trade with Rumania reached 21 million Israeli pounds in 1968, and was increasing.

The hostages

A special correspondent reports on the plight of the Jewish communities in the Arab world

JEWS IN ARAB LANDS

EXCLUSIVE JCNS ON THE SPOT INVESTIGATION

LESS than a fortnight has passed since the slaughter of the innocent in Iraq, and with the echoes of a horrified world still ringing in their ears, the butchers of Baghdad have threatened a further quota of human sacrifices.

For the 75,000 Jews still living in Arab countries the failure of world public opinion to stay the hand of the executioner has been a shattering experience. Shorn of their basic rights, deprived of their human dignity the last remaining Jews in Egypt, Iraq and Syria, some 8,000 in all, are particularly in peril.

Despite their internal differences and external ideological wrangling it has become ominously apparent that the Governments of Egypt, Iraq and Syria are following a uniform policy in regard to the Jews within their borders. There is little doubt now that the 8,000 Jews are being held as hostages pending a final reckoning with Israel.

Nor is the weapon a new one in the Arab arsenal. As early as 1947 Arab leaders warned the United Nations, then debating the question of partition, that a decision leading to the creation of a Jewish State in Palestine would have disastrous consequences for the Jews living in Arab countries.

Syria, in fact, began to assemble its hostages in 1947 in anticipation of the U.N. partition resolution, prohibiting Jews from leaving their areas of residence. The effect was to paralyse Jewish economic activity.

At that time there were still some 14,000 Jews left in Syria, mainly in Aleppo and Damascus, out of a population of 29,000 in 1944. By 1949, 5,000 more Jews had made good their escape, most of them through Lebanon, which resisted Syrian demands that they be returned.

The Syrian Jewish community came under brutal assault during this period. On December 2, 1947, four days after the U.N. partition resolution, mobs entered the Jewish district of Aleppo, burned down 18 synagogues, destroyed 150 Jewish houses and took a heavy toll of Jewish life.

The mob's brutality was accompanied by new Syrian edicts closing Jewish shops and dismissing Jews employed by non-Jewish firms. As in Iraq, Jews were barred from disposing of their property. Wholesale starvation was averted by the prompt action of Lebanese Jews who provided the impoverished Syrian community with their basic needs.

There are today in Syria some 4,000 Jews; 2,500 in Damascus, 1,500 in Aleppo and 40 to 50 families in Kamishli on the Turkish border.

To add to the danger in which Syria's remaining Jews find themselves is the fact that they are now surrounded by Palestinian Arab refugees who have taken over the sequestered houses and apartments of the departing Jews.

The Alliance Israélite Universelle school in Damascus with 300 students is, according to last reports, still open, but since the Six-Day War, when mobs attacked the Jewish ghetto and for several days prevented Jews from obtaining food and water, the Jews have lived in a state of siege.

If the Syrian campaign against her Jews has been crude and spasmodic, Nasser's programme has been well planned and calculated. His policy of Egyptianisation bears striking similarities to the Nazi policy of Aryanisation. Indeed, more than one commentator has traced the resemblance to the employment in Egypt's Ministry of National Guidance of such acknowledged experts on racial discrimination as Professor Johann von Leers, formerly aide to Dr. Goebbels and since rehabilitated by Nasser under the name of Omar Amin von Leers. (Similarly, Egyptian refugees after the 1956-57 exodus from Egypt reported the strange phenomenon of prison guards bearing respectable Arab names grafted on to thick Teutonic accents.)

Of some 80,000 Jews in Egypt at the end of the Second World War only 5,000 held Egyptian citizenship. Thirty thousand were foreign nationals and another 40,000 were "stateless" and hence most vulnerable to economic depredation and physical repression. Unlike French, Italian, Greek and British subjects, who could recoup some of their losses through international adjustment, these Jews had no recourse to outside intervention.

Ironically, it was the 40,000 "stateless" Jews who had the longest residence in Egypt, many of them predating the Moslem conquest.

Xenophobia, historically stronger in Egypt than any other Arab country, has with the advent of Israel on the Middle East scene been transformed in the case of the Jews to a virulent antisemitism.

Following the Israel War of Independence 1,300 Jews were arrested, hundreds of families were evicted from their homes, thousands of professionals were forbidden to practise, social clubs such as the Freemasons expelled their Jewish members, they could no longer hold export and import licences, and those wishing to leave the country were forced to obtain special exit visas, which cost £E50.

Some 20,000 Jews availed themselves of the opportunity of leaving the country on condition that they never returned and that they left their property behind.

In 1956, at the time of the Suez Campaign, there were still 50,000 Jews left in Egypt. Under a 1956 law many of those who had, since 1900, acquired citizenship were denaturalised and a drive was begun to expel the bulk of Egypt's Jews. The expellees were forced to sign a declaration that they were leaving "voluntarily," and their property, above the £E20 they were allowed to take with them, was expropriated.

Of those who remained, thousands were rounded up in the middle of the night and thrown into prison and special detention centres. Almost every member of the Jewish Community Councils of Alexandria and Cairo was arrested.

Jewish emigrants were led handcuffed through the streets of Cairo and Alexandria, while the huge crowds that gathered to watch their degradation spat upon and stoned them.

Egypt's Chief Rabbi at the time, Haim Nahoum Effendi, past 80, sick and almost blind, appealed for the release of the Jewish prisoners. Told not to meddle in "political affairs," he submitted his resignation, which was refused by the authorities. The fiction that the measures were aimed only at "Zionists" had to be maintained.

Hospitals taken

It is estimated the Egyptians seized at least $400,000,000 in Jewish property, as non-Jews were invited to buy expropriated shares in formerly Jewish-owned companies. The sequestrations included some of Egypt's leading department stores, banks and textile firms.

In addition, Jewish hospitals were "requisitioned" so that Jewish surgeons were deprived of access to hospital facilities. Egyptians were warned not to consult Jewish medical practitioners. Apart from complete physical extermination there was little to distinguish Nasser's "Egyptianisation" from the Hitlerite rule in Europe.

Saner voices in the Arab world were even moved to protest. President Habib Bourgouiba vigorously denounced the brutal oppression reminding President Nasser that Tunisia had never differentiated between Jews and Moslems.

By 1967, Nasser's policy of expulsion, expropriation, arrest and persecution had reduced the number of Jews in Egypt to 3,000. Nevertheless, some 600 of them, almost every male Jew in the country, were arrested at the outbreak of the Six-Day War — including the Chief Rabbis of Cairo and Alexandria.

Of the 600, some 250 are still in prison. A third of them are Karaites and the one bright spot in the depressing situation is that the two factions have finally been united, albeit in tragedy and hopelessness.

Other victims of the Arab defeat in the Six-Day War were the ancient Jewish communities in Aden and Libya. They have ceased to exist. Tunisian Jewry, hard hit by mob violence in June, 1967, still has 3,000 left, government, has been reduced to a population of 10,000, 10 per cent of its size in 1950. In Algeria, the 2,000 Jews left are mainly of French nationality and employed by French business interests.

Only in Morocco and Lebanon have significant percentages of Jews remained. Under the enlightened rule of King Hassan II, 50,000 Jews (of over 200,000 in 1950) still maintain normal communal activities. But the urbane and benevolent ruler is under intense pressure from the extremist Istiqlal party to move against "Zionism," and at best the situation is fraught with insecurity and fear for the future.

Lebanon, which had 7,000 Jews in 1949, and 6,000 before June, 1967, still has 3,000 left, almost all in Beirut. The community still maintains three large synagogues and a community hospital. Jews are free to come and go, and in times of crisis the government, delicately balanced between Moslem and Christian, has acted with determination and vigour to protect the Jewish community from extremist violence.

For the 8,000 Jews in Iraq, Egypt and Syria the situation is desperate. Isolated, reviled and imprisoned, they remain as hostages to serve as scapegoats for demagogues and despots and as a reservoir of "spies," "traitors" and "Zionists" to feed the blood-lust of the frenzied mob.

With the U.N. incapable or unwilling to intervene, with Israel's hands tied by the realisation that any rash act could spell their doom, the remnant of a once proud and prosperous Jewry awaits its uncertain fate. Only in the realisation of the captor that if he destroys his captive he has played his last card is there any succour for the 8,000.

TORONTO SYNAGOGUES AND ORGANIZATIONS

DRAW

* Adath Israel Brotherhood's annual draw will take place next Monday evening.

* Next Thursday, February 20th, 9 p.m., Pesach Schindler, assistant director, Department of Education, United Synagogue of America, will lecture on: Aliyah -- Israel and Personal Fulfillment.

* Last Sunday morning, Inspector Robert Bamlett of the Metro Toronto police staff, was guest speaker at the Brotherhood breakfast.

B.B. HELPS HEART

* Northland King David Lodge, B'nai B'rith, has undertaken the project of raising more than $1 million for the Heart Fund. Sonnee Cohen is in charge.

ON IMPORTANT MISSION.-Gideon Hausner, M.K., former Attorney-General of Israel and prosecutor of Adolf Eichmann, who will speak at a mass meeting, Tuesday evening, February 25th, at Toronto's Beth Tzedec Synagogue. Guest of Toronto's Israel Histadrut Campain and the Massuah committee, the president of the international chapter of the newly founded Massuah will acquaint Torontonians with Massuah (the Torch), which was established at Kibbutz Tel Itzhaq to immortalize the memory of those who perished in the Nazi holocaust and Resistance Movement. Other engagements: During that same day he will address a number of prominent rabbis at Sharei Shomayim; Wednesday evening, February 26th, he will be the guest of Alexander Grossman, president of the Toronto chapter, Massuah, at a reception in his honor at the Primrose Club.

Mr. Hausner also will report on the present situation in Israel and the Middle East.

NEW PRESIDENT OF BETH TZEDEC.-Isadore Levinter, Q.C., who has been elected president of Toronto's Beth Tzedec Synagogue at a recently held meeting. Other officers: Bert Godfrey, honorary president; Max B. Nemoy, Q.C., immediate past president; Dr. Nathan N. Levinne, Dr. Murray L. Simon, Ellis I. Shapiro, Morris B. Kaufman, Albert Shifrin, Q.C., past presidents; Nathan Hurwich, 1st vice president; Murray L. Levin, 2nd vice president; Joseph Doran, parnos; Mannie Brown, gabbai; Jules Surdin, honorary secretary; Harry Lewis, treasurer. Board of Governors: Sam Posluns, chairman of Board; Jack Friedman, Q.C., vice chairman of Board; Aaron Black; Avrom A. Buckstein; William Crocker; Herbert L. Fruitman; John J. Glass; Shepsial Glazier; J. Barney Goldhar; Harry Jordan; Herman Klebanoff; Carl K. Keyfetz, Q.C.; Louis L. Lockshin. Also: Ralph Milron; Meyer H. Okun; Mark Perlmutter; Edwin J. Pivnick, Q.C.; Dr. Samuel S. Ray; Sydney L. Robins, Q.C.; Dr. Allen A. Small; Dr. Fred Weinberg; Irving D. Wintrob; Dr. Martin G. Wolfish; Myer L. Axler; Isadore Markus; Louis H. Posluns; Sydney V. Roth; Mrs. Murray Buchman; Mrs. Maxwell Cappe; Mrs. Earl Glick; Leslie Lewis; Stanley Soll.

GUEST OF TORONTO

An Israeli soldier hero is visiting Toronto on behalf of the 1969 United Jewish Appeal-Israel Special Fund. He is Captain Daniel Kahan who will speak at several campaign meetings during his stay in this city. A sabra, Captain Kahan was born in Haifa, May 1945. His father who came from South Africa, was a major in the Jewish Brigade of the British Army during World War II, and his mother served as a Lieutenant in the A.T.S.

During the War of Independence Captain Kahan's father served as Brigade Commander of the Israel Defence Forces.

Captain Kahan received his education at the "Realy" school in Haifa.

Since 1964 the Captain has served in the Combat Engineer Force. He was promoted to the rank of Captain after the Six-Day War and joined Kibbutz Ha'on near the Jordanian border. Married, he is the father of an eight-month old son.

ENVOY PRAISES ISRAEL

Jerusalem (JCNS).- Israelis and the French had much to gain from each other's cultures and from close association between the young people of both nations, declared M. Francois Hure, the French Ambassador to Israel, last week.

He was speaking at the cornerstone-laying ceremony of the French centre, the Maison de France, at the Hebrew University. "We must find a way together to attain faith and good faith. May this house be a work of the spirit, a work of common undertaking, a work for the future", he concluded.

The Israeli Foreign Minister, Mr. Abba Eban, said that he was speaking at the ceremony with mixed feelings. Nevertheless, he was convinced that France must be suitably represented at the Hebrew University, and he trusted that the Maison de France would become the spiritual centre of France in the eternal city of Jerusalem.

He added that he hoped France would do everything in her power to lend her full support to it. Israel felt hurt at the turn of recent events, and perhaps for that reason the establishment of the Maison de France was more than ever before a vital and necessary project.

GERMAN TOURISTS

Duesseldorf, (JCNS).- About 40 per cent of West Germans travelling to Israel are "normal tourists", according to a recent survey issued by the Israeli Tourist Ministry.

Some 10 per cent go for religious reasons and about the same percentage respectively on business and on tours to study the State's social problems. Another 13 per cent travel to visit relations or friends.

JEWS IN CZECHOSLOVAKIA: REPORTS

London (JCNS).- Dr. Ota Sik, a former deputy Prime Minister, and Professor Eduard Goldstuecker, the chairman of the Czechoslovak Writers' Association, both Jewish, have returned to their teaching posts in Switzerland and Britain respectively after being sworn in as members of the Czech Assembly last week, Prague reports state. This gives them parliamentary immunity.

Professor Goldstuecker was appointed visiting professor of comparative literature at Sussex University for a year in October.

DR. SIK AND PROFESSOR GOLDSTUECKER IN REPORTED ASSEMBLY CEREMONY

London (JCNS).- Dr. Ora Sik, 49, a former Jewish deputy Prime Minister, and Professor Eduard Goldstuecker, the chairman of the Czechoslovak Writers' Association, who returned to Prague respectively from Switzerland and Britain, took the oath of allegiance in the Prague Assembly, according to Czech reports. Both men who have been associated with the country's reforms have been abroad since the invasion of Czechoslovakia by the Warsaw Pact forces in August.

CZECH JEWISH LEADERS DEFY SOVIET THREAT

London (JCNS).- Among the crowds following the coffin of Jan Palach, the Czech student who burned himself to death in protest at the Soviet occupation of Czechoslovakia, were three leading Jewish personalities - Professor Ota Sik, Professor Edouard Goldstuecker and Dr. Frantisek Kriegel, the JCNS Special Correspondent on East European Affairs reports.

The three have been constant targets of attack by the Soviet authorities and their Czechoslovak collaborators. Professor Sik, a former Deputy Premier of Czechoslovakia, and Professor Goldstuecker, a former diplomat and until some months ago chairman of the Czechoslovak Writers' Association, paid a surprise visit to Prague last week. They left at the weekend.

The occasion was the swearing in of Members of the National Assembly. Both men were duly sworn in, thus gaining immunity from arrest. Nevertheless, their visit to Prague was a courageous act, followed as it was by their demonstrative attendance at Mr. Palach's funeral at the weekend. It was common knowledge in Czechoslovakia that they were in constant danger of detention by the Soviet occupation authorities for the staging of a show trial of "Zionists".

ECONOMIC REFORMS DISCUSSED

When the National Assembly met in Prague, Professor Sik was seen at one of the session which discussed economic reforms in the spirit of the proposals he had put forward while still Deputy Premier before the Soviet invasion.

Dr. Kriege who stayed in Czechoslovakia during and after the Soviet invasion, is also a Member of the National Assembly, which has protested against violently antisemitic attacks against him in "Zpravy", a Czech-language news sheet printed and published outside Czechoslovakia for the Soviet, Polish and other Warsaw Pact troops in the country.

During the past several weeks Dr. Kriegel was elected to the managing board of the Medical Workers' Trade Union of Czechoslovakia, an act which is regarded as a gesture of appreciation to this Jewish doctor, who refused, as a member of the Czech Communist Party delegation, to sign the treaty with Russia agreeing post facto to the stationing of Soviety troops in Czechoslovakia.

CELEBRATION

Budapest (JCNS).- The Central Board of Hungarian Jews has celebrated the 20th anniversary of an agreement signed in December, 1948, with the Hungarian Government, under which the Government undertook to acknowledge and secure by all possible means total freedom of worship.

The agreement also laid down the principle of financial assistance from the State. The amount of assistance was to be reduced by 25 per cent every five years, but in practice the Hungarian Government has never reduced the amount of aid.

At the celebration marking the 20th anniversary of the signing of the agreement, the large hall of the Jewish community in Budapest was filled to capacity.

The meeting began with a prayer intoned by the Chief Rabbi of Hungary, Dr. Imre Benoschofsky. He was followed by Dr. Geza Seifert, the president of the Central Board of Hungarian Jews, whose speech surveyed the history of the community. He described the agreement as a milestone in the life of Hungarian Jewry, which had gained full equality with other Hungarians.

Mr. Jozsef Prantner, a Secretary of State, also addressed the meeting, to which he was accompanied by another Government official, Mr. Karoly Grnak.

All the Budapest newspapers gave coverage to the celebratory meeting, mentioning in particular the speech by Dr. Seifert.

ISRAEL REJECTS POWER PRESSURE

(cont. from page 1)

policy.

Political circles here believe that fundamental differences between the views of the Big Four will prevent a meeting of their representatives at ambassadorial level, as called for by France. The French initiative created no surprise, but is resented as further proof of President de Gaulle's total support for the Soviet and anti-Israel line.

ROME: DON'T WITHDRAW!

Rome.- Israel has not only the right but a duty not to withdraw its armed forces, the newspaper "Corriere Della Sera" says. The paper analyzes the U.N. November 1967 resolution and says that both principles of the resolution must be fulfilled.

The Arabs do not offer to negotiate after a withdrawal, but affirm precisely the contrary; "Withdraw and afterwards we shall wage war to take the rest."

MOSCOW: MUST WITHDRAW!

London (JCNS).- "Any settlement of the situation resulting from the 1967 Israeli aggression must stipulate first of all the restoration of territory to the lines that existed before June 5." Thus declared Alexander Shelepin, a leading member of the Soviet Communist Party's central politburo, when he addressed the conference of the International Confederation of Arab Trade Unions in Cairo recently.

In his speech, Shelepin, who left Cairo last Monday for Moscow, developed the theme that Israel was an agent of imperialism in the Middle East. In standing united and firm against her, the Arab world was defeating the efforts of the imperialists to solve their foreign and domestic political difficulties through military adventures and provocations, he said.

The greatest credit for the failure of Israel and imperialism, he added, went to the workers of Egypt "who supported the progressive trends of the country's leaders headed by President Nasser."

But, he warned, the Middle East situation still was tense and the crisis was growing still worse. "Israeli ruling circles insist on the occupation of Arab territory and continue to commit destructive acts of provocation against the Arab countries -- acts which resemble those of highwaymen. This has been proved by the piratical, treacherous attack on Beirut civil airport."

The practical way to a settlement, said the Soviet leader, was through the U.N. Security Council resolution of November 22, 1967. "Any attempt to obtain territory through armed aggression is bound to fail. The aggressor cannot be allowed to harvest the fruits of his treacherous aggression."

The central council of the Soviet trade unions, he stated, had adopted a new decision to "advance material aid to the Arab refugees." In a few days, Soviet aircraft would land at Amman and Damascus airports to deliver this aid.

In conclusion Shelepin told the Arab trade union delegates: "I assure you once more of our complete solidarity and I assure you that we will continue to strengthen the unity of work with Arab trade unions and will accelerate efforts to remove the traces of the Israeli aggression."

Attending the conference were fraternal delegates from trade unions in Yugoslavia, Cyprus (whose spokesman made a bitter attack on Israel), Bulgaria, Albania, Czechoslovakia, Hungary, Poland and Tunisia.

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Constitutional Conference

OUR FUTURE

Could it be that there is only one way to solve the language problem in Canada? Is it possible that only bilingualism on a national scale will bring about the desired unity of the Canadian nation? Is it indisputable that the Trudeau proposals will actually heal the political wounds from which our country has been suffering?

Who is right and who is wrong among those discussing bilingualism at the present Constitutional Conference in Ottawa? Is it possible for all English Canada to be bilingual? Is this really what French Canadians, especially the people of Quebec, mostly desire?

Or is it accurate to assume that first guaranteeing, acutally securing, the dominance of French culture in Quebec is more important to the Quebecois than bilingualism in other provinces? Is it not wishful thinking to assert that on this North American continent, with more than 200 million English speaking people, it may be an illusion to promise a French speaking Canadian from Quebec that he ever will feel culturally at home in Manitoba or even Ontario in the same manner of English speaking Canadian in Quebec?

Is it not a fact that to a certain degree Quebec already is bilingual while other provinces are not, that it is difficult to see how this would change?

Would it not be pragmatic to discuss at this conference a solution for the sake of Canada's unity, which would establish first the predominance of French in Quebec and give the Quebecois the feeling that within Canada their province is the French cultural homeland, before discussing far reaching ideas of making other provinces bilingual?

Nasser

FAKE PEACE

The much discussed interview in last week's Newsweek Magazine with Egypt's President Nasser definitely is nothing more than a plan to liquidate Israel in two stages, as Jerusalem's Foreign Minister Abba Eban stated.

What the Cairo ruler really wants is what he has been seeking all along---a return to the June, 1967, borders, which in turn means the complete strategic weakening of Israel while keeping alive the El Fatah "liberation" army and reinstating, as he admitted, Egyptian military presence in the Sinai Peninsula.

No one expects Israel to accept such a retreat into the dark. Moreover, no wonder the United States has refused to consider this planted interview as a basis for peace discussion.

There can be no other peace but by the Arabs' accepting Israel's existence and discussing with the Israelis all issues so that both the Arabs and the Israelis may end the conflict and live in peace.

DAVID AND DE GAULL'IATH 1969

ASK THE RABBI
a JCNS featurette

Q. It is often said that Judaism is a religion of justice, while Christianity stresses love. Do you agree, and what does it mean?

A. The strongest protagonist of the distinction was Ahad Ha-Am. The argument runs that in addition to purely doctrinal matters Judaism and Christianity differ in their views of the basis for the ethical life. The Jewish ethic is based on justice, the Christian on love. Ahad Ha-Am is not necessarily concerned to demonstrate the superiority of the Jewish ethic, only that its basis is different and, indeed, incompatible with the Christian, so that one cannot do what Claude Montefiore suggested - assimilate some of the Christian ethical ideas into Judaism. For instance, Christianity says that it is an heroic act of self-sacrifice for a man to give his life for his friend but Judaism would repudiate this (according to Ahad Ha-Am, though without any real support in the Jewish teachings) on the grounds that to do this offends against the principles of justice. Similarly, Sammy Davis Jr. is said to have remarked that he became a Jew because a one-eyed Negro is better off in a religion which preaches justice, not one which preaches love.

This whole approach is extremely questionable. Judaism certainly places great stress on justice but it is absurd to suggest that it is not equally concerned with love. "Love thy neighbor as thyself" is after all, a commandment enshrined in the Torah (Leviticus 19, 18). It would be difficult to open a book on Jewish ethics without coming across innumerable instances of the appeal for hesed (love). The only truth in the distinction is that Christianity has tended on the whole to leave ethical decisions to the individual choosing freely in love (although this, too, is a generalization) while Judaism tends to lay down laws binding upon all for the realization of the ethical ideal.

* * * *

Q. How do you account for Hebrew being read from right to left?

A. Of the most ancient scripts the direction of Egyptian hieroglyphics was not fixed, but Assyrian cuneiform read from left to right. The Hebrew script was read from right to left from the beginning, but it is doubtful whether any special "reason" for this can be discovered.

Opinion of a non-believer

BY AHARON MEGGED

THE ISRAELI AS A JEW

There is no mezuza on my door-post. It is not that I object to mezuzot as a matter of principle; it's just that I never got around to affixing one. When I moved into my apartment ten years ago, there was no mezuza. If there had been one, I certainly wouldn't have removed it. As there was none, I didn't repair the need. And as I don't believe that a mezuza could protect the house from ghosts and demons, why should I deceive myself or others?

Sometimes I think that if my grandfather, may he rest in peace, were alive today, he would probably stop in front of the threshhold and refuse to enter my house. Yet, from time to time, a tiny tongue of flame flickers from the extinguished ashes, reminding me of the matter of the mezuza.

While I was in the United States I was often asked by Jews, both Orthodox and Reform, "If you - just like the majority of Jews in Israel - are not religious, how are you a Jew? In what respect are you a Jew?"

When a person asks himself "Who am I?" there is something wrong with him. He is already split into two personalities, the inquirer and the respondent, the one who feels - and the one who thinks.

The questions "Who am I", "How am I a Jew", "What is the meaning of being a Jew" etc., began to be asked with the advent of Haskalah, the Jewish enlightenment, and the consequent break-up of the Jewish life-culture of the ghetto. It was then that the internal contradictions within the Jewish reigion - Reform as well as Orthodox - began to manifest themselves.

In the Jerusalem Quarter of Mea Shearim or in Williamsburg, N.Y., there is no conflict, no contradiction, because the closed-in life-culture of those places, surrounded as they are by unseen walls, cuts them off from the outside world and its spirit. They exist and even thrive within a sort of natural reserve, where their own laws - different from the generally accepted ones - are operative.

But for the overwhelming majority of Orthodox Jewry, contradiction and conflict are inevitable and sometimes these contradictions reach absurd proportions. A young Orthodox Jew will go out with women, meet them at parties, dance with them - but his teachings say that "a sound from a woman is an abomination, the touch of a woman is an abomination".

He will visit theatres and the cinema, enjoy exhibitions of paintings and sculpture - while his teachings tell him that any sculpture or masque is forbidden. In his house he has electric power, radio and television, sophisticated appliances which work by push-button - but according to his law he cannot use them on the Sabbath.

If he is a scientist or doctor he knows that the advancement of science and medicine are predicated on a continuous advancement of practical experience and experiment - but in his teachings there are prohibitions against dissection of dead bodies.

Such conflicts stem from the fact that most Jewish laws - contrary to any other religion - apply to the way of life and comprise the whole of man's life, while the discrepancy between the theoretical way of life and its actuality, is constantly growing.

These contradictions could be solved even within the framework of Orthodox Jewry - if they would only admit that the code of laws determined by the Talmud and the commentators was not given at Mount Sinai, but are interpretations of the Biblical laws; the adaptation of that law to the actual needs of life at a given period.

These interpretations are the result of a given reality - material and spiritual - and of certain beliefs associated with a certain period of time. They can and must be changed and corrected, as they always had been in Judaism. The Judaism of the Second Temple was not that of the First Temple, nor was the Judaism of Talmudic times that which prevailed at the time of the Maccabees. Even medieval Judaism changed and adapted itself to the conditions of the tme.

It is, therefore, incumbent on the present generation of Orthodox Jewry, for the sake of their own faithfulness to its teachings, to see that Judaism today too, becomes a code to live by. The refusal to recognize the advancing and constantly changing nature of Judaism, not only causes constant internal conflict, but to the extent that the Orthodox impose their laws on outsiders, they cause much injustice and suffering to individuals and entire communities.

Yet another contradiction - perhaps the opposite one - is to be found in Reform Jewry. While Orthodox Jewry insists on protecting the outward forms, so that the contents gradually lose touch with reality, Reform Jewry aspire to introduce laws which are close to reality, but they are gradually losing the mythical, mystical and irrational values of the religion. It has ceased to be a religion cum culture. The entire process seems to stem not from actual historical experience, but from a search for Jewish identity, which requires constant reassurance for the very reason that this sense of identity is gradually being obscured.

Religion could hold out against assimilation only as long as it was a religion-culture - religion as a way of life. It cannot resist assimilation when it becomes a religion - philosophy even when assisted by a certain amount of ritual.

I am neither an Orthodox nor a Reform Jew, but a secular Jew whose home is in Israel. How am I a Jew if I am not religious? In what respect am I a Jew? I am a Jew because my entire culture is Jewish. "Jewish?" many good Jews, both Orthodox and Reform, ask in doubt, "Jewish? Perhaps you mean Israeli?" "No" I answer, "Not Israeli, but Jewish."

Jewish, because my entire life is connected to Jewish history, to a Jewish mythos, to a Jewish fate and to the Jewish world-community.

First, this Hebrew language in which I speak, read and write, already contains our entire history, and every word I utter resounds in echoes and associations from all periods.

Secondly, this country, Israel is not new to us. It is not only at archaeological digs that "we discover its antiquities in the depth of the earth, but wherever we go on the surface. It is the Bible, it is the times of the Second Temple, it is all the hundreds of years of Byzantine, Arab, Crusader and Turkish rule. It is covered with memories as with trees and flowers.

You cannot mention Beersheba or Hebron without remembering Abraham; you cannot walk on the ground of Jericho without being reminded of Joshua; you cannot pass Beit-Horon without recalling the Maccabeans and you cannot live in Arad without remembering the times of the Kings. This historic atmosphere we breathe in day and night, and a person would have to stop breathing in order not to live it.

Thirdly, education. Every child in Israel is brought up on the Bible and Jewish legends, ancient Hebrew literature and history, everything, in fact, that was produced by our people throughout the ages and in all the countries of its dispersion. These are the treasures he accumulates and carries with him all his life.

Fourth, the very fact of our building up the State is deeply imbued with the consciousness that we are not doing this for ourselves alone but for the whole Jewish nation, and from this there follows a deep feeling of a partnership-in-fate, of ourselves being part of a single body, which shudders all over, when it is hurt in any of its limbs.

This is a life-culture in its widest sense, in the meaning of the definition by T.S. Eliot, ". . . from birth to the grave, from morning to night and even in sleep . . ." and this culture is all Jewish. In fact, we all live in Israel with the consciousness of a Jewish calendar: not from January to January but from Rosh Hashana to Chanucah, from Chanucah to Purim, from Purim to Pesach, from Pesach to Shavuot and from Shavuot to Rosh Hashana.

You have all heard and read about the meeting of the paratroopers (most of whom were not religious) at the Western Wall, a meeting of tears and deep emotion. Ahad Haam once wrote about the Western Wall: "When a country is destroyed, the people will rise and rebuild it. But when the people is destroyed, who can rebuild it?" He could not foresee this meeting. It was truly an encounter of the nation with its history, with its dearest memories. In this way too Yehuda Halevi wept when he came to the country and fell on his knees and kissed the ground.

"Yes, but what about religion?" you say.

To that I have one single reply: In a Jewish culture of this kind, as it is being renewed in this country for the last eighty years or so, you can serve God in this fashion or in another, each man according to his conscience

(cont. on page 8)

Letters to the Editor

COMMUNITY KASHRUT

Dear Editor:

Since our direct approach has been disregarded, we ask the hospitality of your columns to make public the following matter of concern to the entire community.

The Toronto Zionist Council lists on its stationery as affiliated organizations many of the synagogues in our city. Several months ago, the Council arranged a non-Kosher luncheon and invited the rabbis and synagogue membership to attend. Together with some of the lay leaders of the synagogues, the rabbis protested this public desecration of our tradition and flagrant misuse of the names of synagogues as if they were in agreement.

In spite of our objections, the Council scheduled a non-Kosher dinner for Wednesday, February 12th, and repeated the insult of using the names of the synagogues on its stationery advertising this dinner. Our urgent and repeated representations finally brought forth the concession that if any of our people specifically requested a Kosher meal, arrangements would be made to order such from the outside.

Naturally this is totally unacceptable to any observant Jew. In the first place, even if the meal is prepared Kosher, serving it in a non-Kosher unsupervised setting disqualifies it. Secondly, it is repugnant that a Jewish organization should isolate observant Jews as in a ghetto. It is the established practice in Toronto, as elsewhere, that public functions sponsored by Jewish organizations are Kosher, and the Toronto Zionist Council should not be an exception.

RABBI G. FELDER,
President
Rabbinical Council of Ontario.

OIL VS. BLOOD

Dear Editor:

The executive board of the Toronto Rabbinical Fellowship, comprising the Orthodox, Conservative and Reform rabbis of our area, adopted the following resolution concerning the recent events in the Middle East:

"Our concern for human life leads us to speak out in these troubled times. It is imperative that those who sit in synagogues and churches everywhere and their governments recognize the distinction between the need of a people to survive and the sustained, repeated and death-dealing program of genocide carried on by the Arab nations.

Since its creation by the United Nations in 1948, the sole objective of the State of Israel has been to live in peace with its neighbors. The announced policy of Israel's Arab neighbors, however, has been to destroy and to "drive its inhabitants into the sea." From the day the State of Israel was born, Arab leaders and Arab armies have carried out these policies. In the past four years alone Arab terrorists boast they have killed or wounded 3,694 Israelis, soldiers and civilians. The Arab terrorist groups have been housed, financed, encouraged and armed by the same governments of Arab nations who now call for sanctions against the State of Israel.

The measures adopted by the Israeli defense forces have been planned and carried out, often at great risk to themselves, in a manner that minimizes loss of life and personal injury. In the recent raid on the Beirut airport Israel performed the military feat of striking a retaliatory blow at Arab property without the loss of a single life on either side.

How can people allow their governments to refuse to recognize and to condemn the murder and destruction perpetrated by the Arab terrorist groups? How can they refuse to recognize the unlimited stream of war material flowing from the Soviet Union into the hands of Arab terrorists?

It is a horrid distortion of justice that the repeated attacks by Arab guerilla troops in which countless Israeli civilian and military lives have been taken have evoked no condemnation, whereas an Israeli counter-attack brings down the world's wrath. Can it be that aluminum, steel and oil are more important than flesh and blood?

Now is the time for nations at war to sit down with one another at the table of peace, not a superficial, imposed peace which is no more than an armed truce, but a peace that comes from direct negotiation, from willing hearts, is what the Middle East requires. Now is the time for our own Canada and all nations of goodwill to help Israeli and Arab beat their "swords into plowshares and their spears into pruning hooks".

Toronto Rabbinical Fellowship
Rabbi Joseph Kelman, Beth Emeth-Bais Yehuda Congregation, President
Rabbi Michael Ceiniker, Beth Torah Congregation, Vice-President
Rabbi Bernard A. Silverblatt, Beth El Congregation, Secretary-Treasurer

(Aharon Megged is the Cultural Attache at the Israeli Embassy in London. He is one of Israel's foremost authors and playwrights.)

SERMON OF THE WEEK

JEWISH ROMANTICISM

The power with which certain romantic themes work on our imagination is proverbial. In virtually all societies children learn at a tender age to worship their national or educational heroes who strike out courageously on untrodden paths or into unknown dangers. Adults generally accept the presence of their romantic aggressiveness. However some adults regard these feelings as absolute taboos for the mature or maturing mind. They attempt to repress the romantic impulse in themselves and purge all romantic notions from their conversation. In some individuals this condition becomes extreme and they will entertain no idea not completely safe, reasonable and conservative. They overlook the fact that if all men had behaved as they do, the world still would be politically, scientifically, and geographically in the Middle Ages.

Modern research into the history of all the sciences has demonstrated that a romantic and often irrational spirit of journey into the unknown lay behind the work of most great scientists such as for example, Galileo and Kepler. And if these men who hate all things romantic be Jewish, then it is time they understand that the romantic impulse, like all other natural human tendencies, occupies its rightful and constructive place in the structure of Judaism.

To begin with, let it be said there never was so romantic an act on the face of the earth as the acceptance of the Torah by the Jewish people. Except for a handful of laws given before Sinai, our ancestors even did not know what the Torah they had accepted contained. Moreover, in order not to try their wisdom against God's, they declined to ask, "What is written therein?." To top it all, when Moses swore the people to allegiance over the very first scroll of the law, they expressed their vow in the words, "All that the Lord hath spoken, we will do and we will understand," (variously translated 'we will hear').

At the least, it is suggested that our ancestors had been willing to conform to the active side of Jewish observance ('doing') before comprehending why the Torah would prohibit certain actions (Ex. 24:8; tractate Shabbos 88a according to the commentary of Rabbi Judah Edelish).

By catapulting themselves thus in true romantic fashion into what at that time was the unknown realm of Torah, our ancestors made Judaism eternally vulnerable to the criticisms of pure rationalists and cynics. The theme of the critique of these people always has been to consider Jews rash and foolish for having undertaken the Torah before knowing exactly what they were 'getting into', and still more rash for continuing to try to observe the Torah without having a guarantee, so far as the scoffer can see, that they can succeed in doing so.

It must be admitted that this critique also has found a colloquial form of expression among Jews themselves: "Judaism seems so hard; why bother?"

In reply to this critique, the Talmud records in several places conversations between its proponents and various sages. For instance, a cynic once saw Raba studying so intensely as to be unaware he had injured his hand and was bleeding. Irrationally incensed at Raba's dedication, the man screamed: "You rash Jews! It was bad enough in the first place that you consented to take the Torah without knowing whether you could manage to meet its demands! Are you still trying so hard at it?"

In reply Raba quoted the verse, "The integrity of the upright will guide them," which Rashi explains: "We Jews serve God with an unsuspicious heart and out of love, and we trust that He would not lead us into error by giving us a task which is too hard for us to do." (Shabbos 88a-b)

Another Talmudic record occurs in connection with the story of the immigration of Rav Zera into the Holy Land: He was coming from the east; when he arrived at the Jordan he could find no way to cross except on a rope-bridge. He decided he could waste no time in search of other means; he took the rope-bridge and crossed safely to the other side. A man who had been watching Rav Zera's tribulations from the far shore now accosted him: "You hasty Jews who put your mouths before your ears! I see you are as hasty as ever!" Rav Zera was sharp to twist this jibe into truth: "Indeed I was hasty! Since Moses and Aaron were found unworthy of reaching the land of Israel, should I then imagine that I am worthy? Therefore I applied the lesson of my ancestors. Just as they took the Torah in haste—therefore we have it—so I wasted no time crossing the Jordan; that is why I am now in Israel." (Ketuboth 112a after Rabbi Judah Edelish)

But a word of caution. The romantic spirit, as it manifests itself in Judaism, is a judiciously defined concept. That sort of romantic drive described in the preceding paragraphs, the positive sort of romanticism that motivates men to accept high goals and to believe those goals are attainable, is quite appropriate to Judaism. For the Judaic goals need not be ashamed to enlist psychologically motivating sources of power in their aid. Our goals amount to religious, intellectual, ethical and even political fulfillment for mankind, hence Tenoo Kavod LaTorah, let us wish Torah all the strength it can use.

There also is another sort of romanticism with which Judaism is at fearful odds: that Georgian-Victorian inspired sentimentality which supposes a person to have reached fulfillment when his emotions are touched by every human problem, when he cries for everyone and feels guilty for everything and with that declares himself to be a fine person and a good neighbor.

This sort of nonsense is entirely foreign to the Jewish spirit. For us, as Rabbi Moses ben Nachman explains active lovingkindness is better than life itself. The Talmudic fathers carried the message even further: "Better is one hour of Torah and of good deeds in this world than the whole life in the world to come."

Z. Wolkenstein post graduate fellow
Nor Israel Yeshivah College

TORONTO AFTER DARK

MAME HERE

Mame, starring Janet Blair and Elaine Stritch, is currently playing at O'Keefe Center, through next Saturday, February 23rd. Music and lyrics which contain some of the season's top hits, was written by Jerry Herman whose other Broadway successes include, Hello, Dolly, and Milk and Honey. Cast also includes Isabelle Farrell, Richard Higgs, Darel Glaser, Sean Allan, Louise Kirtland, Anne Russell and Franklin Siu.

REHEARSAL

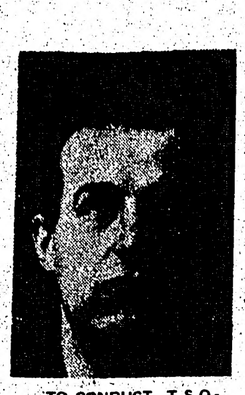
Though Theatre Toronto still is producing In Good King Charles' Golden Days, at the Royal Alexandra Theater, rehearsals are in progress for Carlo Goldoni's The Servant of Two Masters. Brian Petchey plays Pantalone; Richard Monette is Silvio; Joseph Shaw is Dr. Lombardi, Rita Howell plays Brighella; Dawn Greenhalgh is Beatrice; Barbara Bryne becomes Smeraldina. Servant . . . opens on Thursday, February 20th, the third play of the season.

MEGILLA FOR PURIM

The Megilla of Itzik Manger comes to Eaton Auditorium on Thursday, February 27th, and Saturday, March 1st, just preceding Purim which is on Tuesday, March 4th. But this is a special Megilla, written by Itzik Manger -- a Megilla to end all Megillas. It is the Megilla of Esther seen through the eyes of a little tailor in a little shtetl. And how this little tailor interprets the Megilla will tickle your funnybone for weeks to follow.

The entire Burstein family is featured, in Yiddish, of course. English commentaries were written by Joe Darion who wrote the lyrics for Man of La Mancha. The Megilla was adapted for the musical stage by Shmuel Bunim who also directed it. Music is by Dov Seltzer, Israel's foremost theatrical composer.

Theater parties and group sales are in order.



TO CONDUCT T. S. O. - Eliahu Inbal, 32-year-old Israeli born conductor, who will conduct the Toronto Symphony Orchestra Tuesday and Wednesday, February 25th, and 26th, at Massey Hall. The concert should prove more than interesting since the young, gifted Inbal has a clearcut beat and knows what he wants; he gets it too.

RETURN ENGAGEMENT

Five young and talented sisters, the Tokyo Happy Coats, are performing at the Hook and Ladder Club of the Seaway Beverly Hills Motor Hotel for four weeks. Having made their name throughout the Far East, their fame spread quickly in Europe and the North American Continent. Now they are very much in demand in various countries. Their brand of entertainment is refreshingly different: featured is the traditional Japanese string instrument, "the Samisen", singing, dancing and originality.

BELAFONTE'S PROTEGE

Nana Mouskouri, Harry Belafonte's "discovery" for North America and a top name in Europe for years, will appear in Massey Hall, Saturday evening, March 8th, for one performance only. Songs in her repertoire include: My Kind of Man; Johnny; If You Love Me; I Gave My Love a Cherry; and much more.

She is accompanied by The Athenians, who play guitars, drums and bouzouki (an instrument somewhat like a balalaika).

POSTPONED

Pauline Julien's concert at Massey Hall, originally scheduled for next Thursday, is postponed for April 2nd. Mail orders received to date will be honored for the latter performance.

ISRAELI GUEST CONDUCTOR

Eliahu Inbal, Israeli conductor, will take up the baton with the Toronto Symphony Orchestra at Massey Hall, February 25th and 26th. The concert will feature: Borodin's Prince Igor Overture; Symphony No. 2 by Honneger; Symphony No. 4 by Brahms. Box office now open.

the lively arts

THEATRE MUSIC FILM

by D. COHN

* Barbra Streisand is being wooed for the part of Sarah Bernhardt in Alex Colen's Divine Sarah, for the Broadway stage. This would mean seeing her husband Elliott Gould more often.

* Chaim Topol is considered very easy to work with. He has a capacity for hard work, is enthusiastic and even tempered. His approach is always happy and jovial.

* Midweek matinees of Jimmy Shine is being canceled through March 19th because its star, Dustin Hoffman, will appear in the filming of John and Mary. Twentieth Century-Fox, producer of the picture, will pay Claire Nichtern and Zev Bufman, sponsors of Jimmy Shine, $6,157 for each canceled performance of the Murray Schisgal play. The sum represents the potential capacity receipts of the Wednesday matinee.

The John and Mary assignment takes four hours a day and does not affect evening performances.

* Of Thee I Sing, which became the first musical in 1932 to win the Pulitzer Prize, has been scheduled to open February 24th on New York's Second Avenue. The show was written by George S. Kaufman, Morrie Ryskind, George Gershwin and his brother Ira.

The latest production of the political satire, dealing with the election of a President on a platform of love, was inspired by the success of the recent Equity Library Theater offering. It was then staged by Marvin Gordon who will direct it again.

* Catch 22, now filming in Mexico for Paramount Pictures, is being directed by Mike Nichols and stars Alan Arkin, Anthony Perkins, Bob Newhart and Paula Prentiss.

* The film version of Good-Bye Columbus, the National Book Award winner by Philip Roth, is something of a family affair. Appearing in one key sequence are Metropolitan Opera star Jan Peerce and his brother Mac Peerce. The picture was directed by Larry Peerce, Jan's son and Mac's nephew. Other stars are Richard Benjamin, Jack Klugman and Nan Martin, introducing Ali MacGraw.

* Leo Grahame of London has presented the manuscript of Yevgeny Yevtushenko's poem, Babi Yar, to the Jewish National and University Library in Jerusalem.

The poem, which denounces antisemitism, takes its name from the ravine near Kiev in the Soviet Union

(cont. on page 8)

ONE WEEK ONLY! STARTING FRIDAY FEB. 14th THRU' 20th

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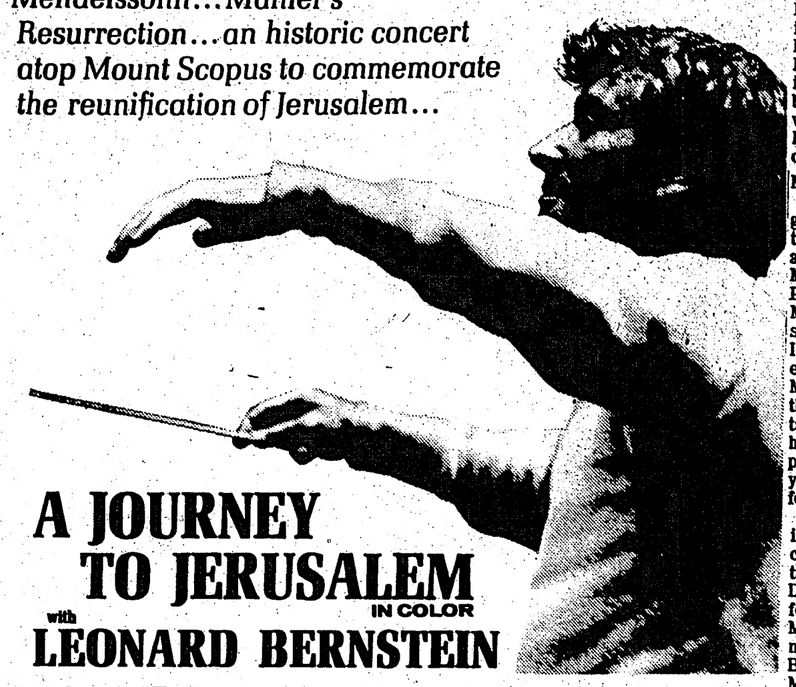

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HUMAN RELATIONS

The Proper Age

DR. ROSE N. FRANZBLAU

QUESTION: I am an attractive single woman of 45 and have never married, not because I didn't have opportunities. I always got a fabulous amount of attention from the opposite sex and enjoyed it.

Now, of course, the selection has gone down. The men I knew are not available anymore, and I realize what I've missed in life. One good thing in my favor is that I still look youthful, and I am usually not taken for more than 35 (sometimes less).

I am now seeing someone who seems to be getting serious. He is about my age, but has never asked me my age. If it does get to the point of marriage, shall I tell him the truth?

I dislike telling a falsehood, but age has always bothered me, and I am afraid if I do tell him, perhaps he might want a younger woman.

* * *

ANSWER: The reasons a young woman gives for not getting married change with the years.

In the early 20s she reasons that she is still young, has plenty of time, and is not going to settle for second best. Then, as she approaches or enters the 30s, has established herself in her work, and leads a fairly satisfying social life, she requires the man to be at least as successful as she is in business.

But the procrastinations, and this holds true for both males and females who avoid marrige, are usually due to fear of sex and and unwillingness to take the responsibility for a mate or any offspring that might come from the marriage.

When the woman is very popular and sought out by many, which by no means indicates that she desires any, there is a great need to attach to one man to show she is wanted. This takes care of any questions that family or friends may raise about why she hasn't married as yet. She tells them that when she is good and ready she will pick one..

There is no question that there are late-bloomers in this area just as in other areas of life. Some who had ample opportunities to marry but turned them down, suddenly find themselves available, psychologically. They may then marry a person quite a bit older. When such matches meet the needs of both, then they can be good.

Once past 40, a few years difference between the couple one way or another is of no consequence at all.

Despite your popularity throughout the years, you still seem to feel that it was not you as a person, but what you looked like, that made you so desirable. The men who asked you out were using you as an ornament with which to decorate themselves. Perhaps it is this lack of faith in a man's motives and sincerity that makes you ward off marriage.

* * *

Perhaps acting younger than your years is what makes you feel you are putting on a false front. But it may be this very verve for living and this youthful approach that the man finds so desirable.

If this man's intentions are really serious, you can be fairly sure that by this time, he has a fairly good idea of how old you are. If he doesn't, then you should tell him. However, should he break up with you when he finds out your age then you will have lost nothing in losing him,

Facing up to the truth about yourself and telling him your true age, without feeling denigrated or inferior, may enable you to overcome the last hurdle standing in the way of marriage. You seem really to want it at this time.

OUT TO AMUSE.-Marilyn Stuart, Jack Duffy and Doug Chamberlain in, Dream of a Day, in the new musical revue, If I Would I Could, at Toronto's Theatre-in-the Dell. Show is directed by Bill Glenn and produced by Ted Warburton.

IN HIT PLAY.- Dawn Greenhalgh as the famous actress, Nell Gwynn, in Theatre Toronto's production of Bernard Shaw's, In Good King Charles' Golden Days. The play runs at the Royal Alexandra Theater till this Sunday, February 16th.

IN LONG RUNNING MUSICAL.-Bob Jeffrey, who has a key role in Jacques Brel..., now at Toronto's Playhouse Theater.

THE MAESTRO.-Leonard Bernstein, who conducts the Israel Philharmonic Orchestra in, A Journey to Jerusalem, at Toronto's Crest Theater.

BUBBA MEISAS

by Ruthie

Nobody will admit being superstitious, particularly Mama.

When we were kids, we always laughed at her, good naturedly, of course, because all day long she'd walk around pooh-poohing.

When she was especially pleased with us, she'd look hard and pooh-pooh three times. If we asked her why she's pooh-poohing, she'd answer briskly,

"Never mind," and then mutter under her breath, "kein baiz oig (no mad eye)."

We didn't inquire further. It was enough that she approved of us. But she'd never tell us why because she wouldn't want us to talk about it -- the good spell, she thought, would be broken.

We just laughed and humored her, but scoffed, "Aw, Ma, how superstitious can you get?" But deep down we were glad because she always had special access to God, she'd talk to Him all day long, and we felt He was on our side.

In a way that would make us superstitious too. But who wants to go into that now?

* * * *

Mama never let us get ecstatic over a beautiful child.

"But why?" we'd argue. "Every mother loves to hear you say her baby is beautiful."

Mama came back with her classic answer. She'd tell us about her twin sister who was absolutely gorgeous, gerutten (clever) in every way. One day when she was four years old, she upped and died, for no apparent reason. So everybody said it was from an eyen horra (evil eye).

Nu, go laugh. Sure it sounds ridiculous. But you know what? Every time I see a cute baby, I pooh-pooh three times. I know it's silly. But I'm playing it safe.

* * * *

Whenever we went someplace important, Mama yelled after us, "Go with the right foot!" So what were we supposed to do with the left foot? Avahda (of course) she meant for us to start out with the right foot. And we made such a production out of it. After all, we were taught in school: left, right; left, right; always begin with the left foot. Leave it to Mama we should begin fahrkerrt (opposite).

But that even wasn't enough. We had to kiss the mezooza (parchment on the door indicating a Jewish home). So didn't we anyhow? Well, this tme it was extra special.

* * * *

When I was pregnant, she sometimes made me feel uncomfortable.

"Walk straight you shouldn't trip."

"Aw, Ma, I never tripped and I don't intend to now."

"Nu, be extra careful, dofka (especially) now. Because if -- God forbid, I shouldn't live to see it, it should better happen to me -- you fall, the baby -- pooh-pooh-pooh, Gutt zull contz upheeten (God should look over us) -- may be born imperfect."

"Aw, Ma, that's the limit!" Was I annoyed! That was the ultimate of I-don't-know-what. But for nine months I almost tripped over myself a dozen times trying to be careful.

* * * *

Mama believed in dreams and intuition. She always had a "feeling". Her pet example was a dream this cousin of hers had.

One day this cousin discovered she lost her engagement ring. She was frantic. She searched everywhere, to no avail. Then one night she had a dream (so she said). A relative, long deceased, came to her and said that if she went to a certain spot in her store, she'd find the ring. Sure enough, she did and found it.

Nu, that's all Mama needed to be convinced.

Of course, it's our standard joke. After all, how many times did I go to bed hoping I'd dream about something that would give me an answer! And nothing ever happened.

Though even for this Mama would come up with something, "You're too cynical."

* * * *

But when Mama had that certain look and said, more to herself, "I've got a feeling . . .," nu, then we threw up our hands and blurted,

"A bubba meisa (grandmother's story; old wives' tale).

Still, at this moment I'm looking around. I feel a kind of chill. And yet -- pooh -- I know it's silly.

But is it? Prove it, somebody.

(Copyright, DJN, 1969)

TORONTO WOMEN'S NEWS

EXECUTIVE MEET

Sisterhood of Clanton Park Synagogue recently held an executive meeting at the home of Mrs. S. Nussbaum. Present were Mesdames S. Edell, S. Hosftedter, M. Rosenfelder, D. Rubinstein, S. Weil, A. Weinstock.

The group tendered a musical luncheon meeting Wednesday in celebration of Jewish Music Month. Featured were a cellist, pianist and singer.

The spring tea and fashion show will take place on Wednesday, February 26th.

GENERAL MEET

Next Monday Sisterhood of Beth Emeth Bais Yehuda Synagogue will have a general meeting. Rabbi Joseph Kelman will speak on: Customs, Ceremonies and Kein Eyen Hora.

Sisterhood is busy with its project of visiting patients at Queen Elizabeth Hospital.

MOTHERS MEETING

An executive meeting of Eitz Chaim Mothers Association took place recently.

The mothers-daughters luncheon was held last Sunday. Conveners were Mesdames Dorothy Klein, Frimchu Wertzberger, Esther Rubinstein. Girls of grades 7, 8, 9 entertained; the girls' choir sang. Girls of grade 5 made the table decorations.

Two scholarships were awarded: for a boy excelling in Hebrew; for a girl, in the name of the late Helen Roodman.

Funds were made available for pre-school, class libraries, educational implements, the boys' new manual training room.

Treats were given to all students in honor of Tu B'-Shvat.

RAISED FUNDS

More than $800 were raised at the annual tea tendered by B'nai Torah Sisterhood at the home of Mrs. M. Smaye. Door prize of a $100 Israeli bond was won by Mrs. Harry Stemmerman.

Last Saturday a M'lava Malka was held at the synagogue. Ziggy Wolkenstein entertained on his guitar.

This coming Monday Sisterhood will hold a Tupperware party at the home of Mrs. G. Teller.

MEETING

Sisterhood of Beth Am held a general meeting last Monday evening. Julie Sokoloff discussed Jewish folklore.

GUEST

Basil Jackson, science editor of the Financial Post, will be the guest of York Chapter, B'nai B'rith Women, at a meeting at Adath Israel, Tuesday evening, February 18th. He will show films and slides of Japan.

LECTURE

On Wednesday afternoon, Adath Israel Sisterhood held a lecture, the first of A Talmud Institute, conducted by Rabbi Erwin Schild.

A Book of the Lunch will be held next Wednesday afternoon.

AUCTION

Annual auction sale of the Women's League of Beth Jacob High School takes place next Tuesday at the school. Conveners are Mesdames M. Buksbaum, M. Kuhnreich and Moshe Nussbaum.

REPRO OF A MASTERPIECE.- The reproduction above was photographed at the exhibition of Japanese painter Yo Yoshitome, now at the Gallery of Fine Art in Toronto. It is much admired by connoisseurs.

MONTREAL NOTES

INTERFAITH MUSIC

Mt. Royal Lodge, Maple Leaf Lodge and Laurentian Chapter, B'nai B'rith, will sponsor an interfaith music festival on Wednesday evening, February 26th. Participating groups: Caughnawaga Iroquois Mixed Choir; Montreal Japanese Folk Dance Society; Union United Church Senior Choir; Laurentian Choir.

CARD PARTY

Sisterhood of the Spanish and Portuguese Synagogue held a card party at its general meeting last Tuesday afternoon.

DISCUSSION

The Discussion Group of the Technion Society met Monday evening. Mrs. Stella Falk spoke on: Is Man a Social Animal?

EDUCATIONAL MEET

Young Women of Women's Federation, Allied Jewish Community Services, met Wednesday evening. Speaker was Lavy Becker. Topic: The Concept of Jewish Welfare.

MEET

The Discussion Group of the Women's Division, Technion Society, held a meeting Tuesday night. Deborah Eibel spoke. Topic: Israel -- My Experience.

GENERAL MEET

Sisterhood of Beth Hillel Congregation met Wednesday evening.

MEETING

Sisterhood, Congregaton Shaar Shalom, will have a meeting on Wednesday morning, February 12th. Mrs. B. Mandel will review, The Dance of Genghis Khan, by Romain Gary.

Recipe of the Week

CHOCOLATE PIE

PIE:
1 10-inch unbaked pie shell
Dry rice or beans
5 egg yolks, lightly beaten
2-1/2 oz. unsweetened chocolate, grated
1-1/4 cups milk
1 cup minus one tblsp. sugar
1 cup evaporated milk
1 tsp. vanilla

MERINGUE:
3 egg whites
1/4 tsp. cream of tartar
6 tblsp. sugar

Preheat oven to 425 degrees. Line shell with foil and pour in dry rice or beans. Bake 5 to 10 minutes or until just set. Remove from oven and remove foil, rice or beans. Cool.

Brush with a very small amount of the egg yolk and bake one to two minutes to set. Reduce oven heat to 325 degrees.

Meanwhile combine chocolate and milk in a saucepan and heat slowly, stirring until chocolate melts.

Beat the yolks and sugar together until well blended. Pour hot chocolate mixture into yolk mixture gradually, beating vigorously. Stir in evaporated milk and vanilla and strain into the prepared pie shell.

Bake about 35 minutes or until set. Remove pie from oven. Increase oven to 400 degrees.

Beat the egg whites and cream of tartar until foamy. Add sugar gradually, beating until stiff and shiny. Spread over warm pie and bake until lightly browned, about 10 minutes.

Yield: 6 to 8 servings.

Note: Pie is best if made early in the day as the filling sets and becomes smooth and creamy.

KEEP SMILING

HIS REAL NAME

Pat O'Reilly, while visiting a town in Oklahoma, was looking for a tailor to press his suit. He entered a store over which was a sign, John Kelly, Merchant-Tailor. Pat expected to see one of his brethren, but to his surprise he found a bearded son of Abraham who spoke English with a decided accent.

"What do you mean by adopting an Irish name like John Kelly?" asked Pat angrily.

"You are mistaken, sir," replied the tailor. My name is not Irish but Jewish. In Dubrovno, where I come from, they called me Yankele; but since you Americans could not pronounce it, I decided to call myself John Kelly."

QUIZ KID

Small fry to father: "How come soda pop will spoil my dinner and martinis give you an appetite?"

TRUISM

The easiest way to find out what's on your wife's mind is to sit down in a comfortable chair.

HEARKEN UNTO

It is predicted that in 1970 there will be more than 200 million cars in North America. If you want to cross the street, you'd better do it now.

LUCKY LADS

Getzel: Do you know, I have been saying to myself that we Khelmer are very lucky that we were born here and not in Paris.

Gimpel: What makes you think so?

Getzel: Well, if we were born in Paris, everybody would have considered us deaf and dumb, since we don't know a word of French.

ONTARIO COMMUNITY RALLIES

Whitby, Ont.-Yehuda Noy, executive director of the Central Division, Zionist Organization of Canada, addressed the Whitby Rotary Club recently. He spoke on: Middle East Powder Keg.

On another evening, Mr. Noy was guest speaker at Welland's annual campaign evening at the Anshe Yosher Synagogue Center. Following his address, which was an analysis of the latest crisis in the Mideast, a musical program of Hebrew and Israeli songs was presented by Bill Berle with Johanna White as soloist. Dr. Hy Singer presided in the absence of Bunny Ennis, chairman of the Welland Campaign.

****

Galt, Ont. - A community evening in conjunction with Galt's United Jewish Appeal Campaign, was held last month at the community's B'nai Israel Synagogue under the chairmanship of Joseph Spring. Guest speaker was Abraham Shafir of Israel, representative of the Jewish Agency in Ontario, who spoke on the problem facing the Middle East. Cantor Paul Sheldon provided the musical entertainment.

****

Brantford. - The Jewish community here held its annual campaign on Sunday evening, January 26th, at the Beth David Synagogue under the chairmanship of Dr. N.W. Zaltz. Col. Joseph Getreuer, special emissary from Israel for the Jewish National Fund, analyzed the Middle East situation. Cantor Paul Sheldon rendered musical selections.

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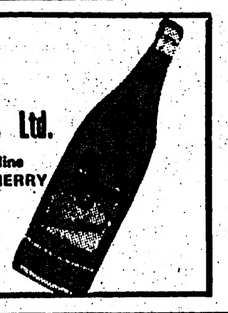
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JACOBS, SIMON - On Feb. 8th, late of 653 Euclid Ave.
PARLICH, ANN BELLE - On Feb. 6th, late of 69 Winchester St.
RACHIS, DAVE - On Feb. 9th, late of 26 Wynn Rd.
ROSS, DAVID - On Feb. 4th, late of 31 Fraserwood.
SCHWARTZ, RUTH - On Feb. 9th, late of Park Plaza Hotel.
WALDMAN, JOSEPH - On Feb. 9th, late of 273 Russell Hill Rd.

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KOLTHOFF, EVA LILA - On Feb. 3rd, late of Montreal.
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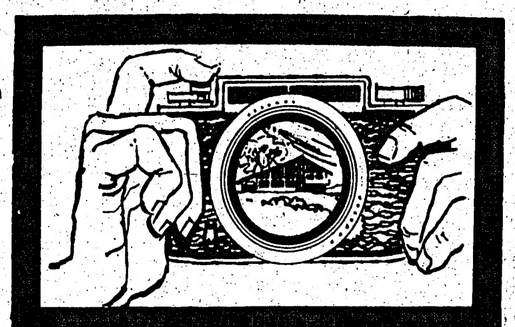

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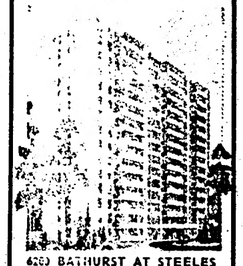

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Dateline: Israel

BY MOSHE RON

POLITICS AND POLITICS

Tel Aviv.- The political struggle of Israel, the Arabs and terrorist attacks on the country apparently have no effect upon the domestic policy and on the Israeli political parties. Israel approaches elections for the Knesset, Histadrut and municipalies which are not without serious political and personal differences.

Minister Pinhas Sapir, General Secretary of the United Labor Party, already has started the election campaign by declaring in public that Moshe Dayan is a good minister for defense but incapable as premier since the prime minister must possess qualities other than experience in security matters. Sapir also rejected the policy of Dayan regarding the integration of the Arabs in the occupied territories and building common economical institutions with them.

Meanwhile Moshe Dayan is silent. But his colleagues from Rafi and his partisans in the press (Ha'aretz, Mariv, Jerusalem Post and partly Yediot Aharonot and Davar) are preparing to attack Minister Sapir because of his opposition to Dayan as Prime Minister.

****

On the other hand, there is no great idyll between Prime Minister Levi Eshkol and Moshe Dayan in the Government. Eshkol supports many of Dayan's proposals. If this lasts until the Knesset elections, it is possible that Dayan will agree to Eshkol's renewed candidacy (he will be at the time nearly 75 years old) for the premiership after the elections on condition that he (Dayan) have an honorable place on the Party list, before Sapir and Deputy Premier Yigal Allon.

****

A few days ago the Gahal member of Knesset suggested an "invited interpellation" to Minister Menachem Begin on the embargo of General De Gaulle. Begin revealed in his answer, that after the Sinai Campaign General De Gaulle hadadvised Israel not to withdraw from the Gaza Strip.

Begin also answered a question about the occupied territories in the spirit of the extreme position of Herut, not of the Government. Foreign Minister Abba Eban was very much annoyed and decided to bring the matter up in the Cabinet. It turned out that Begin did not consult Premier Eshkol or Foreign Minister Eban before delivering his answer.

Eban and the other Minister of the Labor Party are of the opinion that there is no need anymore for a national government for, if something "will move" towards a settlement with the Arabs, Gahal Ministers Begin and Sapir will not agree to any withdrawal from occupied territories. Since the vast majority of Cabinet members are in favor of such withdrawal, it would be better to do without the Gahal ministers in the Government. Begin knows that the closer Knesset elections come the better it is for him to be in the Opposition than to defend the policy of the Government.

****

Several months ago members of the Knesset Finance Commission visited some countries in Europe, including Scandinavia. Returning from this mission the chairman of the Commission, J. Kargman, proposed that election campaigns of the Israel Parties be financed in future by the Government. Of course, all factions of the Knesset approved and the Government confirmed an expenditure of 14,400,000 Israeli pounds for this purpose. The State Controller was charged with the control of this expenditure. Each of the 120 members of Knesset would be taxed with the sum of 120,000 Israeli pounds.

This resolution has created some problems and difficulties. Some members opposed an allowance of 360,000 Israeli pounds to the Rakach Party (the Moscow-lined Community Party which condemned Israel's position in the Six Day War) because this party leads a hate campaign against the Israeli Government and its policy. Nobody knew what to do with the three members who left the Gahal faction (Shmuel Tamir, Eliezer Shostak and Abraham Tajar) to form a new party, the Free Center. This new faction also demanded an allowance of 360,000 Israeli pounds but the Gahal Party insisted this sum belongs to her. Knesset decided to base the allowances on the basis of 122 and not 120 members of the House in order to overcome this difficulty. In this way the Gahal faction will receive the entire amount due it while the new faction will obtain an allowance. In the meantime a new problem arose concerning the status of David Ben Gurion who has not joined the Labor Party and remains an independent Knesset member. Some suggested that, since he is the last member of the former Rafi faction of ten Knesset members who joined the Labor Party, he have the entire allowance of 1,200,000 Israeli pounds due such a faction -- not for himself but for his pet, the Seminary of Sde Boker. Ben Gurion declared he does not want any money. However he insisted on retaining the name of the Rafi faction. This led to a new controversy.

In the Labor Party section of the Knesset the former Rafi members and others maintained that Ben Gurion keep the name of Rafi in Parliament. The majority opposed this stand, arguing that the Rafi faction practically was dissolved when nine of its members joined the Labor Party. They approved giving Ben Gurion an allowance of 120,000 Israeli pounds if he decides to run again in the next elections. A delegation of the Labor Party which visited him in Sde Boker could not persuade him to give up his claim for the Rafi name.

Pinhas Lavon has announced he will not return to the Labor Party nor will he join the new alignment with Mapam. He reached this decision after a meeting with Sapir who proposed that he take up his Party activities again.

Lavon praised the new alignment and Knesset, mayors and the like not be candidates again after reaching age 70; this would make room for younger forces. The Party chose a special commission under the chairmanship of the Minister for Justice, Jacob Shimshon Shapira. The chairman of the Knesset's Foreign Affairs Committee, David Hacohen, wrote a strongly worded letter to the Party leadership opposing this proposal and stating there would not be any possibility of exemption from such a rule in the case of Eshkol, Golda Meir and others. Golda Meir stated she personally thinks she has done enough for the Party though, regarding others, she knows many at the age of 70 who still are able to do much for society and the Party; there are people of 40 who do little while some at 70 are very capable, she argued.

In an interview with Mariv, Mrs. Meir said she is for Levi Eshkol as Prime Minister for he is a good premier. She also favors Abba Eban in the post of Foreign Minister as he is successful and Israel benefits from this.

****

A few weeks ago, Itzhaq Ben Aharon, former leader of Ahdut Havoda who has been inactive for years and was unwilling to become a member of the Knesset, proposed to the leadership of the Labor Party that it adopt a rule that members of the Govern-

WITHDRAW ANTISEMITIC CATALOGUE

New York (JCNS).- The Metropolitan Museum of Art here has announced that it was withdrawing from sale the book Harlem on My Mind which served as a catalogue for its exhibition of the same name.

It gave as the reason the criticism from various city groups, including the Mayor, Mr. John Lindsay, of the book's introduction. Many people have condemned the introduction as antisemitic.

Random House, who published the hard-cover edition of the book, admitted that it had made a serious error of judgement, but it says copies cannot be recalled from the book shops.

In a full-page advertisement in The New York Times, the American Jewish Congress has criticized the "silence" of Christian and Negro spokesmen who, "by failing to speak out, gave their consent" to recent antisemitic incidents in the city.

MONTREAL

APPOINTED CHAIRMEN.-Louis Drazin (left), associate national treasurer of Mizrachi-Hapoel Hamizrachi Organization of Canada, and William Flegg, Mizrachi executive board member, who have been appointed chairmen of the Israel Secondary Schools Scholarship Fund of Montreal. The fund will enable deserving youngsters from Israel and Canada to receive part or full scholarship in one of the more than seventy academic, yeshiva, vocational and agricultural high schools in Israel, sponsored by the Mizrachi movement.

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BLASTS SOVIET LIES

Haifa (JCNS).- Pima Haim Mazur, a Soviet Jew who settled in Israel before the Six Day War and then left for Europe in December 1967, where his wife and son joined him, has returned to Israel bringing them with him.

Soviet propagandists made much of Mazur's journey to Vienna, saying he had emigrated from Israel because, as an article in "Ogonyok" of September, 1968, put it, he had become "broken" by the dreadful life here and was convinced that Israel was only a country for fanatical Zionists wanting to live well by exploiting newcomers from the Soviet Union.

As Mazur said when he returned, his arrival in Israel with his wife, Bronislava, a singer, and his son, Viacheslav, a surveyor, was a convincing refutation of Soviet propaganda against Jews settling in Israel.

The family has settled in Upper Nazareth where a three-room flat has been made available, and already have begun to study Hebrew.

When Mazur first came to Israel from Kiev, he was employed as an announcer on the Russian service of Kol Israel. His wife said that his broadcasts were perfectly audible in the Soviet Union.

About his first period of residence in Israel, Mazur said that, although he was provided with everything, he had missed his family terribly. Also, he said, he had "criticized certain practices in the country, but never published my words abroad, either in letters or speech. My criticizms were addressed to the people concerned."

On December 31, 1967, seven months after first coming to Israel, he went to Vienna where he eventually was reunited with his family.

"I never asked to return to the Soviet Union and, naturally, I never went to Moscow or any other place except Vienna," Mazur stated. The Jewish Agency representative in Vienna, Mr. Bar-David, confirmed that he had been in almost daily contact with Mazur from the moment he arrived in Vienna until he returned to Israel last week.

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New tourist area

Haifa (JCNS).- A tourism and resort company has been set up with an investment of 400,000 Israeli pounds by the settlement of Shear Yashuv, in the northern Hula basin, to develop the area which includes the Banyas Springs.

The company has reconditioned the former Syrian officers' club there, which can now accommodate 300 people and serve up to 1,000 meals a day.

A camping site and a motel are to form the next stage of the project, which the Ministry of Tourism has helped to finance.

THE LIVING COMMUNITY

EL AL ISRAEL AIRLINES

STUDY MISSION WELCOMED.- Members of Toronto's United Jewish Appeal Study Mission, now back home, as they were greeted by leaders of the Keren Hagesod United Israel Appeal at the airport in Lydda. Flight was via El Al Israel Airlines.

MEET FOR UJA.-At a recent meeting of the Food and Constructions Divisions of Toronto's 1969 United Jewish Appeal-Israel Special Fund are seen: (left to right) Phil Greenspan and Hy Beck, cochairmen, Food Division; Col. Ephraim Chiram, Israeli paratroop hero of the Sinai Campaign and Six Day War, who was guest speaker; Israel Shopsowitz, associate chairman, Trades and Professions, and cochairman, Food Division.

ADDRESSES UJA-ISF MEET.-Avraham Shafir, Jewish Agency representative in Ontario, seen addressing Toronto's UJA-ISF meeting of the Farband of Lithuanian Jews. Seated, left to right: Isaac Epstein, president, Farband, and cochairman of the Campaign's Societies and Organizations Council; Mrs. Rita Epstein, president, Ladies Auxiliary of Farband; Mrs. R. Lichtblau, cochairman, Masada Chapter.

BOOKS OF THE WEEK

by Dr. Arnold Ages

SAGA FROM A PRISON

CONFESS! CONFESS! By Yehoshua A. Gilboa. Little, Brown.

The most extraordinary thing about Yehoshua Gilboa's account of eight years in Soviet prisons is the almost total absence of hatred and vindictiveness which is found often in memoirs such as these.

In 1940 when the author was Zionist youth leader he was arrested by agents of the NKVD in Lithuania. No formal charges were ever brought against him. This did not prevent his Soviet captors, however, from subjecting him to eight years of imprisonment and hard labor chiefly in the remote eastern regions of Russia.

Gilboa's book is an eloquent description of his period of servitude. It is an appalling indictment of a system that was so callous that it preferred to lock up hundreds of thousands of able bodied men while Russian soldiers were dying defending their homeland. There was no logic in the Soviet penal system. At the end of the war Russian traitors and defectors were released immediately while innocent 'politicals' remained incarcerated for years after.

Much of Gilboa's reminiscences are taken up with the seemingly endless series of interrogations to which he was subjected. But the author does not try a la Koestler to abstract any metaphysical significance from his encounters. Instead he presents a straightforward analysis of the techniques and procedures employed by the NKVD agents. Pichugin, the main interrogator, receives the major portion of Gilboa's narrative. Through the former we are introduced to the Soviet techniques for acquiring information; indirection; personal abuse; threat of physical violence; simulated comradliness; intimations of release; calm discussion. After years of confinement and questioning it emerged that Gilboa's counterrevolutionary crime was simply Zionism, which then (as now) was considered anathema to Russian Communism.

What distinguishes Gilboa's journal from so many others is that despite his trials he manages to convey a warmth and understanding of human nature which are manifested in his frequent use of Jewish proverbs and folklore. He even maintains a sense of humor. Pichugin himself was sent into paroxysms of laughter during one of the interrogation sessions by a Yiddish joke with a punch line concerning the human posterior.

Gilboa has a fine sense for understating his case. During one of his later imprisonments an NKVD agent remarked on hearing some violin music from Swan Lake: "Oistrakh. Oh, he is a genius. He is a miracle from heaven. His talent is legendary. And he is a Jew. One of you. This is where a Jew can make a career for himself and reach great heights." To this Gilboa responds: "Anyway, the career of the great, charming legendary Oistrakh was ineffective against my Zionist obdurateness which the investigator termed my mania."

Yes, Gilboa was released in 1948 but thought that he was headed back to the prison farm at Aktyubinsk when a Moscow traffic policeman picked him up for questioning on suspicion of loitering. But, even after a new series of discussions with the MGB, he was released and made his way via Poland to Israel. Gilboa's saga is a tribute to one man's pertinacity and ability to endure suffering and humiliation. His story is worth reading.

* * * *

NAACP A History of the National Association for the Advancement of Colored People. By Charles Flint Kellog. John Hopkins. 332pp.

Here is an example of what happens when a potentially interesting topic is bludgeoned to death by a laborious prose style and an ineffective use of source materials.

The author deals with the founding of the NAACP in 1909 and its development until 1920. The problem is that he unfortunately provides detail for detail's sake. The reader is faced with the task of remembering, it would seem, every person who had a hand in the genesis of the movement. As for the footnoting, Kellog almost has made a caricature out of that scholarly preoccupation. In the ten chapters I surveyed I found 96.7 footnotes per chapter or a total of 967 individual footnotes. (Incidentally number 44 on p. 27 should read 88.)

Despite the unwieldy apparatus and uninspired prose I was able to learn from this "history" some important facts about early black leaders such as B.T. Washington, W. Du Bois, O.G. Villard and W. White. The letter, for example, was very useful to the NAACP because of his fair skin; he could investigate lynchings in the South with impunity. I also was interested to learn about the NAACP's attempt to thwart the distribution of The Birth of a Nation through the threat of producing a twelve-reeler called Lincoln's Dream. "Villard reported that the steps to make a film had so frightened the producers of The Birth of a Nation that they had sent him a threatening letter, alleging that he was attempting blackmail."

One of the most annoying things about this book is a twenty-one page series of pictures that gives the lie to the dictum that one picture is worth a thousand words. One set purports to show The Chicago Race Riots although we see nothing more than some men running about in a back yard.

Another illustration supposedly dealing with the East St. Louis Riots shows only a tram surrounded by about a hundred people.

In this age of black militancy I doubt whether this first volume on the NAACP will be well received either by the association itself or its supporters.

RUSSIAN SAVES ISRAELI

Haifa (JCNS).- A woman doctor from a Soviet cargo ship saved the life of an injured Israeli sailor on board the fruit carrier Tangerine Core in the Pacific last month, it was revealed here last week.

The doctor, Alla Poronova, and an assistant were transferred to the Tangerine Core on the high seas and gave the injured man, Albert Amsala, 24, from Jerusalem, treatment until he could be put ashore in Mexico and sent to hospital.

Last Friday, the ship's owners, the Maritime Fruit Carriers Company, were informed that the seaman was recovering after an operation. He will be flown home soon.

A company spokesman stated that, while the Tangerine Core was on her way to Japan from Ecuador with a cargo of bananas, Amsala was injured seriously while working in the engine room.

The ship's master contacted an American radio station for advice, and the Soviet cargo ship, Kapitan Gotskyi, picked up the message, radioed the Tangerine Core and offered the services of her doctor.

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PICTURES OF A CIRCUMCISION

BY CHAIM BERMANT

"It's a boy!" said the nurse.

"Are you sure?" I said, for we already had two girls and Heaven tends to go in for repeat orders.

"You'll see for yourself," she said, and when I saw for myself one thought suddenly struck me - a mohel!

I doubt if anything in Jewish life has been the source of more humor - lewd, of course - than the initiation rite. I knew most of the jokes and at one time even contemplated editing an anthology of foreskin humor under the title of "Short-cut to Judaism".

If such a work should ever appear it should not be presented to the father of a newly-born son. He will not be amused. The brit, I suddenly discovered, was no laughing matter, and as I waited for the mandatory eight days to pass I was filled with a mild dread which was in no way diminished by the stories I recalled of the cut-price mohel, the palsied mohel, the absent-minded mohel who was a plumber in daily life and arrived with the wrong tools, the tipsy mohel, the cross-eyed mohel, and others suffering from less mentionable disabilities.

The Jewish Initiation Society (which I once thought was the executive arm of the B'nai B'rith) provided a list of about 30 mohelim in the London area, most of whom were in callings adjacent to the rite - doctors (but not Rabbi Drs., which would have been the ideal combination), shochteim, tailors and cutters.

One, perhaps by way of a joke, said he was a hedge-trimmer. A friend, the father of many sons, recommended a tailor, in fact his tailor. "He cuts cleanly", he said, "and stitches beautifully". "If I'll need a suit I'll call him", I said.

We finally engaged a mohel stemming from a dynasty of mohelim and who, so to speak, was born with knife in hand. He had a reassuring air and left me with the feeling that if his forefathers had not in fact circumcized Abraham they had been engaged, on wholesale terms, to circumcize the Children of Shem.

He described the ritual, explained the procedure, and noticing my white face and the perspiration forming on my temples, put a hand on my shoulder: "It's alright", he said, "we haven't lost a father - yet."

Came the day! "And Abraham rose early in the morning . . ." I recalled the verse from the Binding of Isaac. I rose earlier. In fact I had not slept the previous night.

My wife was sitting up in bed smiling, serene, at ease.

"It's his day", she said, motioning to the snoring bundle of laundry beside her. "I can't wait to see it happen."

I could. The reason why the brit weighs so much more heavily on the father, I suspect, is because he relives subconsciously the trauma which he himself suffered when eight days old.

The guests began to father in one room. The mohel, dressed from head to foot in white, was in another, behind an array of cutlery sufficient, it seemed, to remove an appendix. There was an assistant by his side, an apprentice, and I could imagine the scene I had witnessed in so many episodes of Dr. Kildare:

"Scalpel." "Scalpel."

"Swab." "Swab."

"Retractor. . ."

There were, I was relieved to see, no gas cylinders, though I could at that moment have done with an anaesthetic myself. "There's nothing to it", I heard the mohel say. "It'll be over before you know what's happened. Go and have a drink."

I went and had a drink. The guests had now assembled - relatives, friends, a few strange faces. A man with wild eyes shook me energetically by the hand: "I wish you should have much mazel. I never miss a brit. Where's the wishky?"

A nurse came down the hall bearing the occasion of all the fuss in a white shawl. He had been roused from his sleep, and was looking around him, snuffling like a hedge-hog, and turning anxiously from face to face as if aware that something nasty was about to happen. He whimpered at first, but then calmed down as he was passed round from hand to hand on a pillow - but I didn't.

I gave him to the sandek, who passed him to the gvater, who passed him to a third person, who gave him to a fourth, who passed him to me, and I, in a daze, passed him on to the nurse who, thinking it was all over, began to take him back to his room.

She was called back. The infant, now wholly unspsecting, was passed on to the mohel who, in complete silence, made a brief incantation, and then - Ouch! I had never thought a throat so small could issue a cry so loud.

As they bore him out amid reverberating yells and the clinking of glasses, I thought I caught a glance from his eyes, which said: "what did you do that for?"

It is this unprovoked assault which distinguishes the Jew from the Gentile. The Jew's faith in human nature is ceremoniously undermined when eight days old.

When I visited my son and heir the next day he was lying curled up in his cot, not asleep, but not uttering a murmur - broiges.

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RED DELEGATES IN ISRAEL

(cont. from page 1)

1957, with both hands."

The two Soviet delegates missed the opening session of the conference but arrived in time for its closing session. They were greeted with a long and frenzied ovation.

Rumors abounded that they would have semi-official contacts here, as they were the first official Soviet visitors to Israel since the rupture in diplomatic relations in June, 1967. However, there seems to have been no basis for the rumors.

Our special correspondent on East European Affairs writes:

The two Soviet visitors were senior officials of the Soviet Communist Party's central committee, Mr. Filomonovich Shauro, the director of the party's cultural department, and Mr. Vadim Pavlovich.

ISRAELI AS A JEW

(cont. from page 3)

and to his convictions, but there is never any danger of the loss of "Jewish identity". It is the way of life which defines Judaism here. Whether you are religious or not, Orthodox or Reform, remains within the scope of individual decision, and should remain so, without any coercion.

A Chasidic legend tellf of the Rabbi of Kotsk, who once came to his disciples and asked them: "Where does God live?" "What do you mean, where does God live?" the disciple asked in surprise. "It is said that the whole world is full of His greatness." "No," replied the rabbi. "God lives in the place where He is permitted to enter."

Here, too, among us, God lives in the place where He is permitted to enter.

lively arts

(cont. from page 4)

where the Nazis killed many thousands of Jews in 1941.

* In 1967, Groucho Marx told an interviewer: "I don't like weddings. They always lead to alimony." Recently, after 14-1/2 years of marriage, Mrs. Marx, the former Edna Eden Hartford, sued for divorce. She asks $5,500 a month alimony, possession of the couple's $350,000 Beverly Hills home and a "reasonable share" of community property valued at more than $3 million.

Marx is accused of an uncontrollable temper, was hostile and abusive and ridiculed his wife in the presence of family, friends, guests and servants.

Groucho, who is 73, met Edna, 38, in 1952 when she was visiting her sister on the set of A Girl in Every Port.

Said Marx, "A psychiatrist said to me that no couple should be married over five years. And my suggestion is that every five years you shuffle the husbands."

He was married previously for 22 years to Ruth Johnson who bore him two children, and for five years to Kay Gorcey, mother of one.

Groucho's daughter Melinda recently married an Orthodox Jew. He sported a yarmulka at the wedding without any wisecracks.

* Isaac Bashevis Singer soon will be represented in the movies. The Walter Reade Organization's Continental production-distribution division recently acquired Singer's 1960 novel, The Magician of Lublin, so quietly that even the 68-year-old author was surprised. "I knew something was going on," he said happily, "but I didn't know it already had happened."

The Magician of Lublin will be adapted for the screen by Wolf Mankowitz and is slated for production in July in Yugoslavia. Laurence Harvey has been cast in the title role. Set in the late nineteenth century Polish underworld of performers, thieves and demimondaines, the tale centers about the "magician" hero, Yasha Mazur, "an escape artist with the talents of a Houdini."

Says Singer, "Yasha is a kind of nice charlatan who tries to do more than he can. He is guilt-ridden about his trickery, about himself and about the various people whom he makes happy. I'm certainly glad they're going to make a film from it. I only hope they'll do a good job."

Laurence Harvey is Jewish, from Lithuania, which is near Poland; he speaks Yiddish, so that ought to be a good start.

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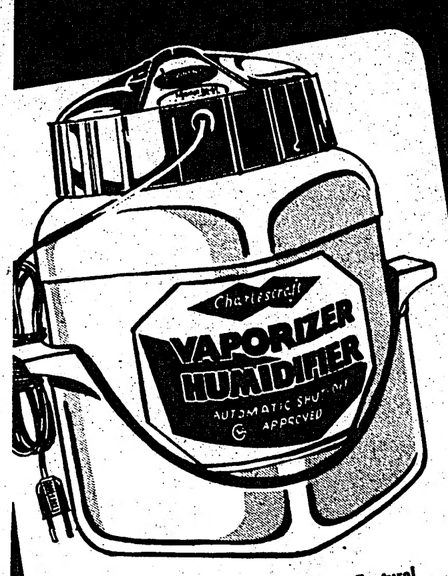

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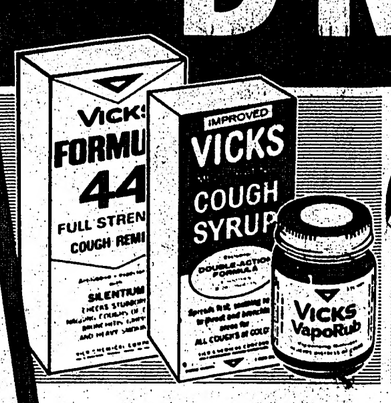

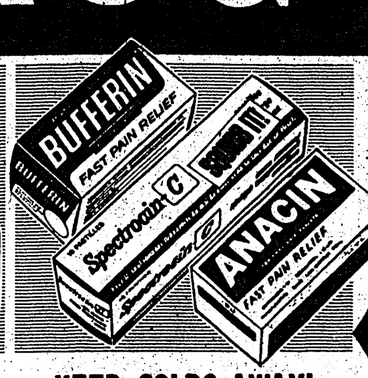

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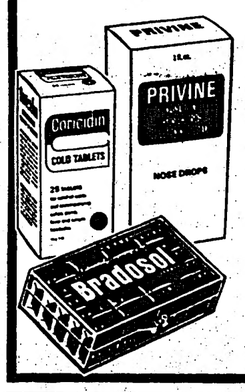

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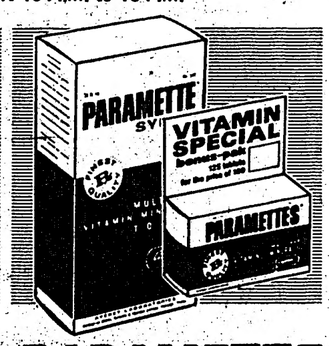

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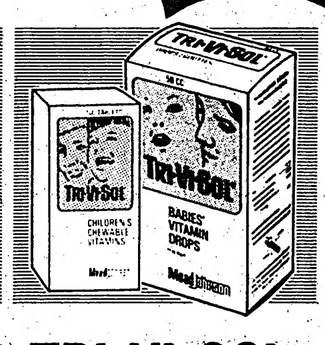

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